Emma Guy

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—JOB 19: 25, 26.

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THE CHRISTIANIA CONFERENCE.

THE SUNDAY SERVICES LARGELY ATTENDED, STRONG TESTIMONIES GIVEN.

THE Christiania conference continued its public meetings on Sunday, July 26th, 1903, holding meetings at 10:30 a.m., 3 and 7 p.m. There was an average of nearly five hundred persons at each meeting. The services began with the usual songs and prayer. There were in attendance Presidents Lyman, Fjeldsted, Skanchy, Levi E. Young and Willard T. Cannon, together with one hundred and forty-two other Elders and sisters from Zion, as on the occasion of the dedication service.

Bishop Christian Larson from Logan was the first speaker. He said that he had preached the Gospel in Norway fifty years ago. The words which the Elders speak, if effective, are inspired by the Lord and grow out of a real testimony. No greater sermon can be preached than the narration of the Lord's revelation of Himself and His Son to the Young Prophet Joseph Smith, and the restoration of the Gospel. The Book of Mormon is the pure word of God, and it, with the other Scriptures, are a fountain of enlightenment to us. He had spent six months in prison in early days for preaching the Gospel in Norway. He described the difficulties of beginning the work there. Many of the house of Israel are still found in the land, and those who do not have the blood of Ephraim in their veins can become members of the house of Israel by strict obedience to the Gospel of our Lord.

President Adam Peterson of the Aarhus conference said that like Aaron he had been called of God and his mission was to declare the coming of the angel

with the Gospel. This is a happier time than was the former Apostles' time, for the servants of the Lord are not now being destroyed.

President Young of the Swiss mission spoke in English, being interpretated by President Christopherson. He congratulated the Saints of Christiania on the faith and works that had built their beautiful house. Faith and works are characteristics of the Latter-day Saints, and a wonderful work has been accomplished in western America by these two elements combined. The Lord wishes us to be happy, and the Spirit of the Lord brings happiness. He wishes us to have knowledge, and the Gospel is the genius of enlightenment. We are all on the way to the grave. The truth has been revealed to teach us our position and duties in life.

The choir sang "Hosannah."

In the afternoon at three o'clock, after singing and prayer, the authorities of the Church were presented and unanimously accepted. Elder Joseph J. Cannon said that the hand of the Lord was manifested in the history of the Latter-day Saints. In the crisis that followed the death of the Prophet Joseph Smith the direction of the Lord was shown just as it was after the death of the Savior.

Brother John A. Hendricksen, a visitor from Logan, said that many had declared that the Lord will not condemn a man for his faith even if it was not exactly like that of others. The Lord will not condemn any man for sincere faith, but He gives salvation only to those who exercise true faith in Him and do His will. There is only one way.

President Willard T. Cannon spoke, being interpreted by President Christopherson. He said many false and foolish religious notions that existed when the Gospel was revealed to the Prophet Joseph Smith have been dispelled The Gospel, however, is never refuted by the discovery of truth. The doctrines have withstood all opposition in the past and will withstand all, for they are built not upon human foundations, but upon eternal truth. We cannot pick out some principles and say they are true but that others are false. Every revelation to the Prophets of the Lord is true. One of the comforting and important doctrines made clear in the Gospel is the salvation for the dead who have passed away without knowledge of the truth.

President Skanchy said that a bitter spring cannot bring forth sweet water, and figs are not gathered from thistles. Forty years ago, while he presided in Christiania, the fruit of the Gospel was good. People wished to employ the Latter-day Saints because they could be trusted. The fruits are still good. The Saints know the sound of the true Gospel, and just as the singers in the choir recognize and are offended by a false tone, so the Saints recognize and reject false doctrine. The Lord is coming soon with His reward with Him. We must prepare ourselves to meet Him, to accept His gift of eternal life.

The choir rendered the anthem, "Zion, my beloved home."

President Lyman spoke first in the evening. He said that all present desired, no doubt, to learn how to be successful in worldly things. Statistics show that a small proportion of business affairs prosper. The reality is that a small proportion of the religious people are leading a successful life. The Christian world is not united. The Latter-day Saints have the advantage of

the Book of Mormon, modern scriptures and living witnesses and oracles. President Lyman declared himself to be competent to speak of these things, for he has lived contemporaneous with Joseph Smith and the early Prophets, and has spent his whole life in laboring for this cause. Sins are forgiven and the Holy Ghost is bestowed upon those who accept this work with sincere hearts. It is no easier now than formerly to obey the Lord. If there were scores of opposing sects in the Savior's day, there are hundreds to-day. The truth and righteous men and women are a standing reproach to the wicked, and these seek to destroy all who obey the Lord. When the Son was slain and His servants were persecuted and destroyed the Father was offended, and took away the truth. In these latter-days, when there was more tolerance, the Lord restored the Gospel, but even in this time the Prophet Joseph and others were killed, and not by heathens but by Christians, those who said they believed in the Bible. As a friend and brother he asked all present to accept his testimony that all honest, believing, repentant souls would be washed as white as snow in the waters of baptism, and under the hands of the Elders receive the baptism of fire and the Holy Ghost. Those who do this will learn the truth, not from man, but from the Lord, for the Spirit will bring understanding and certainty. It is not enough that we enjoy revelation and authority now. It is necessary that our children should have authority and revelation. There is a king of Norway. When he passes away, another will take his place. When one city administration or legislature has closed its work another takes its place. So in the works of the Lord; we are not led and cared for by dead men, but by His living servants. It is present revelation that has led this people to gather together, build temples and do work for the salvation of the dead. Those present should get the ear of the Lord by earnest prayer, and should ask Him if this work is true, and all may know through the inspiration of the Spirit that it is the Gospel of the Lord. As a servant of God he called upon the people to repent and accept the truth.

After song by the choir, President Fjeldsted spoke. He said that no Latter-day Saint had accepted the Gospel in sincerity without receiving a decided testimony of its truth. In this day we have a happy outlook, for the truth will stand and grow. In the Apostles' time they had the dark prospect of a terrible and complete apostasy of men from the truth. How should we feel if we saw Him whom we expected to be crowned and reigning, taken and judged, spat upon, beaten and crucified? We also might lose courage and go to our nets or other labors. But Jesus rose on the third day from the dead and showed Himself to His disciples. He gave them authority to forgive sins, to teach, to baptize and do His work. They preached that believers must repent and be baptized in the name of Jesus Christ for the forgiveness of sins. In these days the kingdom of God is organized with Apostles, Prophets and the necessary officers as in olden days. Those who seek the truth must accept it from the hated "Mormons," otherwise that good book the Bible condemns them.

The public services of the conference closed with the English anthem, sung by the choir, "Star of the descending night," and prayer by President Fjeldsted, who also thanked the choir for their splendid songs.

The priesthood meeting of the conference in Christiania began Saturday,

July 25th, and continued Monday and Tuesday. Two meetings of three hours each were held each day. There were one hundred and forty-three regular missionaries present besides several visitors from Utah, some of whom are doing missionary work. Every one who attended spoke, in most cases of course only for a few moments. President Lyman together with Presidents Fjeldsted and Skanchy spoke at greater length and gave the Priesthood thorough instructions regarding their work. Questions relating to the ministry were asked and answered.

At the close of the last meeting a contribution was begun to raise the debt that still rests on the house. Varying amounts were given, the contribution being general. Within an hour 5,172.50 kronor, which equals about £280 3s. 6d. stirling, had been volunteered.

Wednesday afternoon a banquet was prepared and offered to all the missionaries and visitors by Elder John A. Hendricksen and wife who are visiting from Logan. This was followed by speeches, songs and farewells.

The conference was a remarkable one; the Spirit was given in rich abundance. It was the unanimous feeling that the influence of the historic gathering, the largest body of the priesthood that ever assembled outside of Zion, would go out for great good.

Following are the names of the missionaries and visitors present, there being one hundred and sixty-four in all.

Presidents Francis M. Lyman, of the European mission; Christian D. Fjeldsted, of the Seventies; Anthon L. Skanchy, of the Scandinavian mission; Levi E. Young, of the Swiss mission; Willard T. Cannon, of the Netherlands mission; Elders Hans O. Young and Carl A. Carlson, of the Copenhagen office; Joseph J. Cannon, of the MILLENNIAL STAR office.

Christiania conference—Willard A. Christopherson, Otto J. Monson, John M. Thorup, W. Hazen Eardley, Frantz E. Fredriksen, Nelson J. Hemmert, Gustave Johansen, Joseph Mortensen, Carl G. Hansen, Hyrum P. Nokleby, Julius Christensen, Herman H. Danielsen, George T. Larson, Octavius F. Gudmundsen, Charles W. Larsen, Fin H. Berg, Christian Olsen, Jr., Herman F. Thorup, Niels P. Nielsen, Jr., Niels A. Thompson, George A. Jorgensen, Ole Sonne, John E. Swensen, Heber Hansen, Andrew Iversen, Peter W. Knudson, Julia T. Hansen, Peter C. Carlston, J. Milton Poulsen, Jens H. Henriksen.

Bergen conference—Niels C. Mortensen, Soren Andersen, Niels P. Jeppesen, Jens C. Westergaard, Andrew L. Thorpe, Axel L. Fikstad, Niels C. Thompsen.

Trondhjem conference—Charles O. Larsen, James M. Petersen, Ole Hansen, Moroni K. Petersen, George A. Knudsen, Arthur Halvorsen, Joseph E. Jorgensen, Hans J. Hansen, Elias S. Larsen, Joseph Andersen, David F. Fredricksen, Albert Hagen, Anna C. G. Widtsoe, Petroline J. Gaarden, Soren B. C. Sorensen.

Stockholm conference—Charles J. A. Lindquist, Oley Oleson, Hyrum Selander, Arthur H. Sconberg, Carl A. Schurler, Carl E. Hofmeyer, Peter Nordquist, Victor Johnson.

Göteberg conference—Carl G. Youngberg, John P. Johnson, Charles G. Johnson, John A. Erickson, Gustaf Thomasson, W. Albert Dahlquist, Christian Hansen, J. David Larson.

Malmö conference—Soren A. Thompson, William Martinson, Lorentz Pearson.

Sundsvall conference—Andrew E. Anderson, James P. Olson, Levi S. Anderson, Joseph H. Jenson, John V. Johnson.

Copenhagen conference—Peter M. Jensen, James C. Jenson, John Hegsted, Ole H. Anderson, Christian M. Nikolaisen, David R. Wheelwright, Ferdinand F. Hintze, Jr.

Aalborg conference—Lars P. Christensen, Don C. Sorenson, Frederick E. Mitchell, Hans Sorensen.

Aarhus conference—Adam L. Petersen, Joseph W. Poulsen, Henry E. Heilesen, Brigham Nelson, Frederik Hansen, William E. Racker, Joseph H. Olsen, Niels P. Andersen, Hans R. Hansen, David Lee, James C. Johnsen, Alma E. Rasmussen, Djalmar E. Lund.

German mission—Arthur L. Heppler, Winslow F. Smith, Andrew A. Kerr, John C. Lyman, Abraham Hansen, George Earl Garret, David B. Wilson, Walter A. Jensen, Samuel W. Oleson, Roswell C. Belnap, Israel Hunsaker, Jr., John P. Horne, Clarence C. Jensen, Kenneth A. Crismon, Orson W. Jones, Thorvald Hansen, Henry A. Anderson, William T. Nuttall.

British mission—James L. Dunford, Joseph S. Clark, Jr., Henry A. Cleveland, Joseph Newbold, Joseph W. Bull, George F. Evans, John H. Hill, William M. Howell, Norman E. Dahle, Charles M. McCarty, Thomas Taylor, Henry L. Edwards, Alex S. Coleman, Orson J. Hyde, Simon W. Beck, Lewis J. Read.

Netherlands mission—John H. Peterson.

Visitors—Martin Christopherson, Salt Lake City; Bishop Christian J. Larson, John A. Hendricksen, Mrs. Mary Lloyd Hendricksen, Irene Hendricksen, Logan; Mrs. Chloe A. Eldredge, Harold Eldredge, Mary J. Eldredge, Salt Lake City; Matilda Petersen, Huntsville, Utah; Johanne Moen, Olga Dahlquist, Jenny A. Enholm, Salt Lake City; Mrs. Caroline Mathison, Hanna Mathison, Ovid, Idaho; Anders Anderson, Huntsville, Utah; James Stevensen, Mrs. James Stevensen, Della Stevensen, Vera Stevensen, Inez Stevensen, Sidney Stevensen, Salt Lake City.

MODERN RESEARCH AND THE BOOK OF MORMON.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

The Book of Mormon gives an account of two distinct settlements of America by Asiatic peoples. The first followed the confusion of tongues at the Tower of Babel, and hence was contemporaneous with the development of the Euphrates and Nile valleys. Concerning the exact locality where this party, known as the Jaredites, landed, I know of no definite statement, but it is generally conceded to have been on the coast of North America; while the Nephites, more than fifteen hundred years later, landed on the west coast of South America. That such a migration as that of Jared and his brother is neither impossible nor improbable is clearly proved from the statement of no less an authority than Josephus:

"After this they were dispersed abroad, on account of their languages, and

went out by colonies everywhere; and each colony took possession of that land which they light upon, and *unto which God led them*; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who *passed over the sea in ships*, and inhabited the islands."—*Antiquities of the Jews*, Book I., Chapter 5.

In a very short space of time after the confusion of tongues, the Chaldæans and Egyptians had each arrived at a wonderful state of civilization, a civilization that in many respects is not equalled to-day. Four thousand years ago arts flourished that were lost before Israel became a nation, and we can only vaguely estimate the advancement that science had made by the ruins of that prehistoric age. Indeed many conscientious historians see fit to reject the Bible because it is apparently impossible for such progress in art, science, literature and government to have been made in the few centuries that biblical chronologists allow for their evolution.

To this objection two answers may be given: the first, that time alone considered, there was no greater progress made in the transition from the palm-thatched hut to the pyramids of Egypt and the temples of ancient Chaldæa than has been made in art and science in the much shorter period that has elapsed since the invention of printing and the discovery of America, or the more recent application of steam power in mechanics. Nor are we any more bound to accept the chronology of Archbishop Usher, that adorns the reference columns of our Bibles, than we are to accept the theories of the explorer who claims to have discovered cities that antedate the Christian era by twenty thousand years. To a certain extent the whole question of chronology is an unsolvable one as no two places present exactly the same conditions.

Two hundred years will bring about more changes in a moist climate than will two thousand years in one that is dry and possesses an equable temperature. In the second place, from the standpoint of Latter-day Saints, we must believe that men of old received by direct revelation knowledge that placed them far in advance of their age, or of any age for that matter. To this class belonged Abraham and the brother of Jared. Their knowledge of the arts and sciences was communicated to those among whom they lived, and immediately became practical and potential, without the slow process of natural evolution and development. Following the high civilization that arose under such inspiration, there was naturally a period of depression and the retrogression would be more marked in those nations where successive races held control, as in the old world, than in those where only one people held sway. It is very probable that the immediate descendants of Jared and his brother were as far advanced as were the Egyptians who were instructed by Abraham many centuries later.

Between the ruins of Yucatan and those of ancient Egypt and Chaldæa a very strong resemblance exists. There are the same prevailing types of pyramids and towers in each. The pyramids of Central America, with the exception of possibly one or two, were not discovered until long after the publication of the Book of Mormon. In fact the Book of Mormon is the pioneer work on American archæology, if we omit a few of the early publications of the Spanish monks. But the early explorers of such ruins as those of Palenque and Copan regarded the Central American civilization as subsequent

to that of Egypt. In fancy they would picture Egyptian or Phœnician sailors passing through the pillars of Hercules and, driven across the Atlantic by stormy weather, finally landing on the shores of the Caribbean Sea, where they reproduced the structure and recreated the religious symbolism of their native land. Gradually, however, this view became untenable, and it was admitted that the ruins of tropical America were as old as those of oldest Asia and Africa, if they did not antedate them. One of the first public statements of this change of opinion is to be found in Schoolcraft's "Ethnological Researches," published in 1853.

"In view of the best light and information which I have been able to collect on the subject, my opinion is that the earliest inhabitants of America were the descendants of Ham, the youngest son of Noah; and that THE FIRST SETTLEMENT WAS MADE SHORTLY AFTER THE CONFUSION OF TONGUES AT THE BUILDING OF THE TOWER OF BABEL. Moses tells us that about that period, 'the Lord scattered the people abroad upon the face of the whole earth' (Gen. xi: 8, 9). America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by 'all the earth' only about one-half of it."

Of late years science is willing to make many more concessions in this regard. The eminent explorer Dr. Le Plongeon has written a volume to prove that in Yucatan rather than in the Euphrates valley was the cradle of civilization, and that thence Egypt derived her arts and architecture. He has read the Book of Mormon and his position towards it may be likened unto that of a very famous agnostic, recently deceased, who, while he denied the truthfulness of the Book of Genesis, could not help wondering where Moses obtained his information. So it is with the Book of Mormon. Both its historical and doctrinal truths are becoming more incontrovertible. Men may deny and may rage against them, even as did the Jewish persecutors against the early Christians, but down in their innermost hearts they are wondering where the boy Joseph Smith, obtained the knowledge and the inspiration that enabled him to give such a book to the world.

(*Continued on page 507*).

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE *Deseret News* of July 21, furnishes a good half tone of the Borrelli Comet, the most recent visitor to the solar system. The photograph was taken by Astronomer Rordame of Salt Lake City.

ELDER OWEN WOODRUFF has been displaying some of this year's bottled cherries from Big Horn, Wyoming. But three years ago he piloted a colony of Mormon settlers into that country. Tomatoes, watermellons and tender plants and fruits are successfully grown there.

THE notable boat *Garfield* has been blown to pieces by a hurricane. She was built in 1871 at Corinne and was used to carry ore from that place. Until President Garfield's visit to Utah, before his election to the presidency, she was called *The City of Corinne* but from that time was known as *Garfield.*

THE sugar beet crop is this year reported to be unsurpassed by any preceding years. The yield of the acreage tributary to the Lehi plant is estimated at ninety thousand tons and that of the Garland plant thirty thousand tons. Thus is the first year of the Garland factory. The Utah farmers, as a whole, are rejoicing over the condition of their crops.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 6, 1903.

EDITORIAL.

THY KINGDOM COME.

When the angel Gabriel came to the maid of Nazareth with the message of her election as mother of the Lord, he declared that her Son should be given the throne of His father David, and should reign over the house of Jacob forever, for to His kingdom there should be no end. No wonder Mary was troubled, and cast about in her mind to know the meaning of the message. To be mother of a king whose scepter should bear sway for one short life time would thrill the heart of any woman. But with the Virgin's Son the power and dominion should be eternal.

When Jesus was ready to begin His ministry, the cry had already become familiar to the Jews, "Repent, for the kingdom of heaven is at hand." Associated with that cry was the promise of one so much greater than John that the stern prophet was not worthy to unloose his shoe-latchet. One day Jesus appeared, and after baptizing Him, John declared Him to be the Son of God. The Baptist's mission was now fulfilled; he began to "decrease," and shortly afterward suffered a cruel death. Jesus' influence began to grow, but there was little regal about the outward appearance of Him or His work. A few hundred poor people gathered about Him. The most faithful of these He sent forth with the message that the kingdom had come nigh, and He preached, as John had done, that the kingdom of heaven was at hand. Later He spoke more definitely, indicating that the divine government was set up. In giving that splendid testimony regarding the greatness of His forerunner, when John's disciples came to inquire whether He was really the Christ, Jesus said: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi: 12). No one could enter the kingdom, He taught Nicodemus, without being born of the water and the Spirit. When the Pharisees called Him Beelzebub, He declared that if He cast out devils by the Spirit of God, then the Kingdom of God was come unto them (Matt. xii: 28). To Peter, after his confession that Jesus was really the Christ, the Savior said, "I will give unto thee the keys of the kingdom of heaven" (Matt. xvi: 19). The Pharisees, who awaited a government of power and ostentation, asked the Savior when God's kingdom should come. He replied that it came not with observation, and that it was within them, or as the marginal reading properly gives it, among them (Luke xvii: 20-21). But to the elders and chief priests in the temple, after relating the parable of

the wicked husbandmen, He declared: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Jesus was evidently the head of this kingdom, however insignificant it was in the eyes of men. Pilate made no mistake when he wrote and fastened to the cross: "Jesus of Nazareth the king of the Jews." But when was He crowned? Once His revilers placed a circlet of thorns on His brow, but however strikingly symbolic that was, it cannot be considered His coronation as sovereign of the kingdom of heaven. Was He anointed in the wilderness, after His temptation, by the angels that ministered to Him; or was this done on the mount of transfiguration? We are not told. This function may not have been performed at all on earth. He was chosen to be King as well as Redeemer before the foundations of the world were laid.

The Savior told the leaders of the Jews that the kingdom should be taken from them and given to "a nation bringing forth the fruits thereof." This was fulfilled, for though Jesus never went to minister to the Gentiles, His immediate followers did, the Jews having rejected the word of God and slain His Son. But the Gentiles were not long faithful and the kingdom disappeared from among men. It was not then the dispensation of God's power, which was symbolized in Nebuchadnezzar's dreams by the little stone cut out of the mountains without hands, increasing as it rolled until it filled the whole earth. Daniel's interpretation of this was that the God of heaven should "set up a kingdom which shall never be destroyed: *and the kingdom shall NOT* be left to *other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

These are the days when some nations are strong like iron, and some are weak as miry clay, and they do not hold together any more firmly than did those substances in the feet of the image. This is, in fact, the time when the little stone has begun to roll. The God of heaven has truly set up His kingdom, and committed its keys to men. Divinely commissioned, His servants are now going abroad to preach the Gospel of the kingdom in all the world for a witness, before the end shall come. This time the kingdom, though it is now small like a stone on the mountain side, will increase and never be given to another people or be destroyed. When the work of preparation is completed and the world is warned, Christ the King will descend to reign. The wicked will be consumed, root and branch, and all who remain will submit to his power. The Church will then embrace those who have made covenant with Him and accepted His grace. The kingdom is to embrace all people who dwell upon the earth, for others than Saints shall live here in peace during the thousand years. At the close of that joyful period the evil one, who was a rebel and traitor from the beginning, will stir many of the inhabitants of the earth up to war against the Saints, but, though the numbers of the rebellious are as the sands of the sea, they shall meet defeat.

After the final judgment, the throne of God and of the Lamb shall be set up in the holy city and they shall rule forevermore in peace. From this celestial orb their power will extend and their emissaries will travel to distant and less exalted worlds, but this earth shall be *home* to the redeemed, the joint heirs with Jesus Christ. The form of divine government will be a monarchy, but it will be one where perfect liberty is enjoyed—the liberty that is in harmony

with righteousness. Those who reign will be entitled to govern because they are the Creators. The work of creation, however, will not cease. From infinite matter that now, disorganized, extends through endless space, new earths will be formed; and from infinite spirit and intelligence sons and daughters of God will be born, to people the new spheres and to worship their Father, King and God.

J. J. C.

UNDER date of July 13, 1903, Elder John H. Cooper writes from Karachi, India, that he left Howrah, June 21, 1903, and after a five days journey across India, with the themometer at one hundred and twenty-nine degrees, he reached Karachi, June 26, where he was warmly welcomed by Mr. Robert Marshall and family, through whose kindness his journey was made possible. Elder Cooper rejoices in the baptism of three souls since his arrival at Karachi. He reports a number of earnest investigators and is looking forward to future additions to the fold.

RELEASES.—Elder Roscoe E. Grover is honorably released from his labors as President of the Grimsby conference to return home at his pleasure. Elder Freeman Tanner, president of the Norwich conference, and Elder Francis Starkey, Jr., of the Birmingham conference, are honorably released to return home per the s.s. *New England*, sailing August 20, 1903.

APPOINTMENT.—Elder Edwin A. Bingham has been appointed as president of the Grimsby conference, and Elder Darwin R. Harris as president of the Norwich conference.

DISTRICT MEETINGS of the Bolton, Leigh and Bury branches of the Manchester conference will be held at the Central Hall, Hotel Street, Bolton, on Sunday, August 16, 1903.

BREVITIES.

AN EMERGENCY RATION.

IN these days of concentrated foods various devices are used to secure to explorers and soldiers much nutrition in the smallest possible compass, and in a form that will not deteriorate with time. Every British soldier carries a little tin cylinder containing half a pound of food, four ounces of concentrated beef and four of cocoa paste. This tin must be produced at daily inspections, and must not be opened except by order of an officer. There is enough food in the emergency ration to maintain strength for thirty-six hours. It may be used on biscuits like butter or made into soup and cocoa, there being enough to make two quarts of each of these liquid foods.

COFFEE AND BLINDNESS.

Coffee drinking is for many reasons an unwholesome practice, but few realize how it impairs the system. In Fez, the capital of Morocco, the Moorish merchants spend much of their time in sipping coffee. It is found that at the age of forty or forty-five their eye-sight begins to fail, and a few years later many become blind. European physicians as well as the Moors themselves attribute this malady to the excessive use of coffee.

MODERN RESEARCH AND THE BOOK OF MORMON.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

(*Concluded from page 503*).

But Central America and South America have only commenced to disclose what is hidden in the recesses of their virgin forests. It is safe to say that as many cities and greater pyramids than have been discovered are yet to be brought to light. The Spanish conquistadores were gold-hunters, not archæologists, and the jungle was never penetrated by them when not absolutely necessary, and then with eyes closed to everything but precious metals and slaves. The priests, with a few notable exceptions, thought more of money than of souls and for them the crumbling temples and grass-grown pyramids had no value. The mohogany hunters and rubber gatherers of to-day are as blind as their predecessors, and the natives have such a dread of the ghosts, whom they believe yet frequent the scenes amid which they lived, that they are unwilling to visit the ruins, to act as guides, or even to tell of their location. With such difficulties to contend against, it will take systematic research, the covering of clearly defined districts methodically and carefully, to give a knowledge of what to-day is called "prehistoric America," and when this knowledge is obtained, if we may judge the future by the past, it will only bear an additional testimony to the divine authenticity of the Book of Mormon. New evidences are being brought to light; grander ruins unearthed from time to time. One of these is mentioned by Dr. George H. Brimhall, in the *Improvement Era* for July. He quotes from a recent issue of the Los Angeles *Sunday Times*:

"This land is old that we call new. It has its pyramids, as vast and as hoary as those of the ancient Nile. It has its buried cities and its monuments of antiquity, of which we know comparatively nothing. It has traces of language which no modern scholar has ever been able to decipher; relics of art which in coloring and finish put to shame the best endeavors of to-day: monuments of masonry which no modern engineer's skill would be able to rear.

In tropical Mexico, some sixty miles southeast of the town of Madeline, in the heart of a virgin forest, is a mighty pyramid, beside which the great Egyptian Cheops is but a pigmy. Its vast base measures four thousand three hundred and fifty feet around, while it towers upward seven hundred and fifty feet, a stupendous mass of granite. Would you reach its top, no toilsome climb is yours, such as that you must make under the sun of Egypt, for a spiral roadway leads you to its lofty summit, on which you can ride up as a well-graded hillside. Beyond this pyramid is a lofty hillock, with its hundreds of chambers cut in the solid rock, their walls and floors of stone smooth as the sculptor's image. An unread history in hieroglyphics written upon their walls, which no modern sage has yet deciphered. Here, too, are their implements of stone, and curious pictures, and charcoal for their fires.

Whence came these mighty builders and whither have they gone, leaving their habitations silent and unoccupied?

All over the wide area of our continent are the signs of prehistoric races, and yet we turn our most earnest gaze to the Orient, leaving our own histories unwritten and unraveled. Some wise man may yet be found who shall open this unlettered volume, and startle the world with knowledge of civilizations outranking the years of the Sphinx and the Pyramids, and the myths and legends of the ancient East. We may yet learn how the first great tidal

wave of Humanity rolled on from sunrise to sunset; learn of races who dwelt here with the story of Eden fresh in their ears, and its memories warm in their hearts."

The traditions of the natives harmonize with the teachings of the ruins. Elder Moses Thatcher said in the *Contributor* (1881) that Ixtilxochitl, an Aztec writer, "fixes the date of the first peopling of America about the year 2000 B.C.; this closely accords with that given by the Book of Mormon, which positively declares that it occurred at the time of the dispersion, when God in His anger scattered the people upon the face of the whole earth. . . . Referring to the quotations from Ixtilxochitl, seventeen hundred and sixteen years are said to have elapsed from the creation to the flood. Moses, according to Usher, places it sixteen hundred and fifty six, a difference of only sixty years. They agree exactly as to the number of cubits, fifteen, which the waters prevailed over the highest mountain. Such a coincidence can lead to but one conclusion, the identity of origin of the two accounts."

The state of Chiapas borders on portions of Yucatan and Guatemala. In Professor Short's "North Americans of Antiquity" occurs the following statement accredited to Clavijero: "The Chiapanese have been the first peoples of the New World, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua, and others remaining at Chiapas."

There can be no doubt that the most ancient ruins, especially the pyramids, are of Jaredite origin. Indeed the Indians of to-day, Lamanites without a question, assert that these ruins belonged to a people that was extinct before the Lamanite settlement of Central America. But the traditions give rise to other questions. Are these traditions of Jaradite or Nephite origin, or are they common to both peoples? Evidently the last view should be taken of the case for the Quichés and Mayas of to-day look to Votan as their divine ancestor. Some stories make him identical with Noah; others, nearer the truth, consider him to be a grandson of Noah and the leader of the American colonists. They also have a tradition of the landing of white people on the shores of the Gulf of Campeache and their subsequent settlement of Costa Rica and Nicaragua, and say that some of their descendants are still to be found in Nicaragua and Honduras. But the date that they give to this emigration is at least two thousand five hundred years later than the period assigned to Votan. So it would seem that Clavijero has blended two distinct narratives and in this error has been followed by Professor Short. It is certain, however, that the aboriginal race, be they called Jaredites or not, had the same account of the creation, the fall, the flood, and the tower of Babel that the Indians of to-day, be they Nephites, Lamanites, or what not, possess. That the former race passed away before the latter took possession of the land is the strongest evidence that, though coming down in two distinct streams, these traditions had a common origin, a proof not alone of the divine authenticity of the Book of Mormon, but a positive

evidence of the correctness of the Mosaic account of the creation and dispersion, as recorded in the Book of Genesis.

Concerning the history, religion and government of the first immigrants to the American continent, after the flood, the Book of Mormon is the only source of knowledge, and must so continue to be until a new Rosetta stone shall give the key to tho hieroglyphics of the ancients. But with the Nephites and Lamanites, who reached the coast of South America about 600 B.C., the case is very different. The Book of Mormon out of the way, there is still overwhelming evidence that the natives of the land with which the Book of Mormon deals are of Jewish stock. Traditions, religious rites and ceremonies, language itself attest the fact. At first this claim was made especially for the Sioux and their northern conquerors, but as the years go on, so much stronger proofs are adduced from the customs and traditions of the more civilized tribes that are located south of the Rio Grande, that the Indians of the United States are now seldom mentioned in this connection. And yet when the Book of Mormon was translated the most learned man in the world did not know as much of the history of Central America as does the average child in the Intermediate department of a Latter-day Saint's Sunday school of to-day. The Book of Mormon was not given to the world to confirm history already known; but, on the contrary, and it is one of the most strange and convincing facts about that inspired work, history, tradition, customs, language have all been revealed from ruined cities and from peoples extant to-day to confirm its story and to be a witness to the nations of the veracity of the plates that were found in the hill Cumorah, and of the divine mission of the Prophet Joseph Smith.

"MAN'S INHUMANITY TO MAN."

BY ELDER JOSEPH HYRUM PARRY IN THE "JUVENILE INSTRUCTOR."

(*Concluded from page 486*).

The headquarters of the Spanish inquisition was situated near the city of Madrid, the capital of Spain, and in the year named a part of Napoleon's army was stationed in that city, and was commanded by Marshal Soult. Napoleon had decreed that the Catholic monasteries and the inquisition should be suppressed and the prisoners set free. But months had passed away and these institutions still remained. Colonel Lehmanowski of the French army was most outspoken in his denunciation of the Jesuits and priests, and this incurred their deadly enmity. It was not surprising, therefore, that an attempt was made by some of the guard of the inquisition to assassinate him, and but for the timely arrival of his own soldiers he would have been killed in the streets of Madrid. Colonel Lehmanowski went to Marshal Soult and told him what had taken place, and reminded him of the decree to suppress the inquisition. Marshal Soult replied that he might go and destroy it. Troops were furnished to Colonel Lehmanowski and he proceeded to the inquisition, some five miles from the city. It was surrounded with a strong wall and defended by soldiers.

"When we arrived at the walls," writes Colonel Lehmanowski, "I addressed

one of the sentinels and summoned the priests to surrender to the imperial troops and open the gates of the inquisition. After some parley with some one on the inside, the sentinel presented his gun and shot one of the French soldiers. This was a signal of attack, and I ordered my troops to fire upon those that appeared upon the wall. Not expecting such a strong resistance, the French army brought no cannon with it, and the soldiers had to resort to the use of battering rams to break down the massive walls of the institution. Trees from the neighboring forest were cut down and brought to bear upon the walls, a breach was soon made and the imperial troops rushed into the building. The inquisitor general and father confessors were put under guard and the soldiers of the inquisition made prisoners.

"We then proceeded to examine the rooms of the stately edifice," continues Colonel Lehmanowski. "All were in perfect order, richly furnished with altars and crucifixes, and wax candles in abundance, but no evidence of iniquity could be discovered, nothing of those horrible features which we expected to find in an inquisition. We found splendid paintings and a rich and extensive library. The floors of wood and of marble were scoured and polished. There was everything to please the eye and gratify a cultivated taste. Where were those horrid instruments of torture which were said to exist? Where were those dungeons in which human beings were said to be buried alive?"

The search was about to be given up when a brother officer suggested that water be poured upon the marble floor, that the opening beneath might be discovered. The priests protested that there was nothing more to see and that the institution had been misrepresented, and the priests belied. When the water was poured on the floor it made its exit by the side of one of the marble slabs so fast as to indicate that there was an opening. Officers with their swords and soldiers with their bayonets sought to clear out the seams and pry up the slab. Others with the butts of their muskets struck the slab with all their might in an effort to break it, while the priests remonstrated against the desecration of their beautiful house. While working on the slab a soldier accidently struck a spring and the slab flew open, revealing a stairway to the regions below. Then the faces of the inquisitors grew pale as that of Belshazzer when the hand writing appeared on the wall, and they trembled with fear. Against the protests of the priests, holy candles from the altar were taken and the soldiers went to make further explorations. As the foot of the stairs was reached they entered a large room, the "hall of judgment." In the center of it was a large block and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room, was an elevated seat, the throne of judgment, which the inquisitor general occupied, and on both sides were seats less elevated for the holy fathers, when engaged in the solemn business of the holy inquisition.

From this room the soldiery proceeded to the right were they found small cells extending the entire length of the edfice. Here horrifying sights presented themselves. These cells were places of solitary confinement, where the objects of inquisitional hate were confined year after year until death released them from their sufferings, and there their bodies remained until they were entirely decayed, and their rooms had become fit for others to occupy. In these cells were found the remains of some who had paid the debt of nature;

some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeons.

In other cells were found living sufferers of both sexes and of every age, from three score years and ten down to fourteen years, all naked as when born into the world and all in chains! Here were old men and aged women who had been shut up for many years. Here, too, were the middle-aged and young man, and the maiden of fourteen years old! The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover the nakedness of the prisoners. Food was given them and they were brought gradually to the light, as they were able to bear it.

The soldiers then proceeded to examine another room on the left. Here were found the instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, begining with the fingers, every joint in the hands, arms or body were broken or drawn one after another, until the victim died. The second was a box in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim. Every successive drop falling upon precisely the same place soon suspended circulation and put the sufferer in the most excruciating agony.

The third was a machine, laid horizontally, to which the victim was bound. The machine was then placed between two beams, in which were scores of knives, so fixed that by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces.

The fourth surpassed the others in fiendish ingenuity. Its exterior was made to represent a beautiful woman, or a large doll, richly dressed, with arms extended ready to embrace its victim. Around her feet a semicicle was drawn. The victim who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

"The sight of these infernal engines of cruelty," the narrative of Colonel Lehmanowski continues, "kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to torture. Their rage was ungovernable, and had they been opposed they might have turned their arms against their officers. They began with the holy fathers, and every one was made to feel and suffer the excruciating tortures which they and their predecessors for ages had inflicted upon the innocent victims of their hate. The inquisitor general was brought before the infernal machine, called 'The Virgin,' but begged hard to be excused. 'No,' said they, 'you have caused others to kiss her, and now you must do it,' and he was pushed by their bayonets into its horrible arms and literally torn to shreds. Nor was the horrible work stopped till the soldiers had wreaked their awful vengeance on the last guilty inmate of that prison-house of hell.

"In the meantime it was reported through Madrid that the prisons of the inquisition were broken open, and multitudes hastened to the fatal spot. And oh! what a meeting was there—it was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were

fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe."

When the multitude had retired, the library, paintings, furniture, etc., were removed and a wagon load of powder was deposited in the vaults beneath the building and exploded, and there was presented a most joyful sight to thousands. The walls and towers of the massive structure rose majesticly toward the heavens, impelled by the tremendous explosion, and fell back to earth an immense heap of ruins. The inquisition was no more.

CURRENT EVENTS.

A NEW POPE ELECTED.

SHORTLY before twelve o'clock noon on Tuesday, August 4, 1903, the world received the announcement from the Vatican that Cardinal Guiseppe Sarto had been duly elected to be the ecclesiastical head of the Roman Catholic church, and that he had adopted the title of Pius X. Judging from newspaper comments, his election comes as something of a surprise to many prominent Catholics of England. His name had hardly been mentioned at all, and his chance of election appeared to be the most remote. His election appears to have been a compromise between the supporters of the more prominently mentioned candidates. The news of his ascendency to the Papal chair was received with great joy in the city of Venice, where he has acted as Patriarch for the past ten years. He is said to be gentle and benevolent in his nature, and not inclined to enter the field of politics. He comes of humble birth, and it is by dint of hard work that he has risen to the highest position within the gift of the Roman Catholic world.

DIED.

YOUNG.—At Sunderland, July 2, 1903, Ellen Fenwick Young. Deceased was born May 24, 1852, was baptized October 26, 1899, and was a faithful Latter-day Saint to the day of her death.

ROBERTSON.—James Robertson, of Cambuslang, Scotland, died July 4, 1903, at the age of 82. He was baptised January 27, 1849, and died a faithful member of the Church.

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